

Gitanjali by Rabindranath Tagore: Yearning for a Universal Life Force in the Air of Freedom.

Sumanta Bera

Assistant Professor. Department Of English. Coalfield College Of Education (Affiliated to BSAEU), Pandabeswar, Paschim Bardhaman, West Bengal, 713346, India.

ABSTRACT

The purpose of this study is to investigate the mystical elements of ecology. The study includes the spiritual philosophy of Rabindranath Tagore in his collection "Gitanjali." "Gitanjali," which was released in 1910 and has 103 poetry in it. Through Eco mysticism, he hopes to realize the presence and grace of the Almighty. His distinctive and modest spiritual perspective is reflected in it. An anthology of poetic expressions is called "Gitanjali." The speaker's spiritual yearning against the meaninglessness of human existence is depicted. Through natural objects, the speaker longs to re-establish a connection with the divine. Through striking natural imagery, they convey Tagore's investigation of the divine. The poems are filled with simple, lyrical beauty, and a strong yearning for a spiritual connection via nature. He won the 1913 Nobel Prize in Literature thanks to this achievement, making him the first non-European Nobel Laureate. To emulate the essence of his work is to have a fortune and scope to any literature lover.

Keywords: *Transcendental philosophy, Rabindranath Tagore, Gitanjali, mysticism surrounding the environment, Eco Mysticism.*

Review:

Mysticism, as defined by the Oxford Learners' Dictionary, is the conviction that meditation and prayer, as opposed to reason and the senses, are the best ways to discover God or the real truth. The word "eco" has a connection to the environment. Most of his poems are greatly connected with Mother Nature. Therefore, the study of spiritual truth is connected to the idea of environmental mysticism. The natural world is employed as a tool or means to achieve this. One spiritual idea from the West is Eco mysticism. Nonetheless, "Gitanjali" demonstrates Tagore's exceptional ability to meld Eastern and Western literary traditions. The poet translated it into English after it was first written in Bengali. Submission, devotion, and the sublime quality of love are all woven throughout the collection. It highlights how a person's soul is united with God. "Gitanjali" delves into the connection between environment and humanity, going beyond personal spirituality. It weaves together the individual's spiritual development and the beauty of the natural environment. Because of their depth of theme, the poems also discuss the need for spiritual awakening, the emptiness of human life, and the need for liberation.

The eternal joy of a spiritual journey is discussed in poem no one. Natural features like hills and valleys are used to gracefully illustrate the aspect in the image of the holy lord. The poetic interpretation of the ethereal, mystical delight of a bird's freedom flying across the water is evident in poem two. The natural elements—flowers, dust, soil, streams, and seasons—in the poems three, four, eight, and eleven convey a sense of spiritual delight as well as a sense of unity and oneness with the heavenly concept. By contemplating a voyage through the cosmos of stars and planets, Tagore expands the concept of spiritual liberation in poem number twelve. He portrays the crispness of the morning air as a holy power that is both freeing and renewing in poem fifteen. He compares his emotions in poem eighteen to the gloomy sky and agitated wind. In poem no nineteen, he views dawn light as a sign of fresh hope from God's world. In verses twenty to thirty, he alludes to idyllic scenes such as lotuses, birds, forests, beaches, riverbanks, rainy seasons, azure skies, etc. They appear as the heavenly powers bestowing happiness and liberty. In the poem number thirty-one, he discovers that man is a prisoner in the realm of societal constraints. He

states in poem no thirty two that the love chains of others bind him with the utmost bound. The poet introduces the idea of earth democracy in line thirty five of the poem. The bounds of the human-centered universe and the slender residential walls are denied by him. In verse forty of the poem, the speaker compares the parchedness of emotions to summer days without rain. There are descriptions of seabirds and an ocean without land in poem forty two. In the following poems, the poet proceeds to paint a picture of his voyage to the divinely lovely planet. All the stunning features of nature, including rivers, mountains, oceans, flora, and animals, appeal to him as symbols of a mythical God. All the comparing's, illustrations and figurative uses of the unique thoughts and images bring another dimension to the world of poetry.

The establishment of *Visva-Bharati University* reflects Tagore's influence on humanism and education. It represents the all-encompassing principles articulated in "*Gitanjali*." He has given the entire human race access to the eco-mystical way of life by implementing the eco-harmonic model of education in his "*Shantiniketan*." Modern readers are still motivated by "*Gitanjali*," which promotes continuous conversations on spirituality, interconnectedness, and the timeless value of poetry. Scholars find a new horizon every time they try to find out the sides and aspects of his thoughts. This gives a new inspiration to work with more proficiency with the work of Rabindranath Tagore. Indian literature has gained international reputation thanks in part to its function as a cultural ambassador. Its impact also permeates the activist community and the larger cultural sphere. That is why *Gitanjali* has a universal appeal throughout the ages.

Conclusion:

"*Gitanjali*" is praised for the poems' internal rhymes, which have a deep, mystical spiritual quality. Given the current climate of ecological issues and catastrophes, its continued appeal is evidence of its eternal significance. The tremendous influence of Tagore's investigation into the essence of the human soul and its relationship to the divine through natural objects. It is a timeless piece of craftsmanship. The depth of the Indian spiritual path of harmony and love for nature is shown to the world via it. To its impact on literary scene time is just a number. The perpetuality of the creation will enlighten the world and delight the inner urge and thrust of the reader's heart.

References:

1. Oxford University Press. (2024). *Oxford Learners' Dictionary*. <https://www.oxfordlearnersdictionaries.com/definition/english/>. Oxford University Press.
2. Dhanjyoti Gogoi. (2016). '*Note of Eco-Mysticism in the Selected Poems of Rabindra Nath Tagore and Mamang Dai*'. <https://www.the-criterion.com/V7/n4/006.pdf>. The Criterion: An International Journal in English.
3. Tagore, Rabindranath. (1912) *Gitanjali*. Macmillan and Co.
4. Narsingh Srivastava, "The Poetry of Rabindranath Tagore", Indian Poetry in English.
5. K. R. Srinivas Iyengar, Indian Writing in English (Bombay: Asia, 1963).
6. W. B. Yeats, 'Introduction' to *Gitanjali* (Madras: Macmillan, 1981).
7. *Gitanjali: Spiritual poems of Rabindranath Tagore- An e-book*. Presentstion by the Spiriyual Bee; www.Spiritualbee.com
8. Mohari, Avinash: *Mysticism is Rabindranath Tagore's Gitanjali*, International, Referred Research, January, 2012. ISSN: 0974-2832.
9. Buckman, John wright: *Mysticism and personality*, The journal of Religion, 1921.
10. Bhattacharya, M.M: *Rabindranath Tagore.-poet and Thinker*. New Delhi: Sahitya Academy, 1961.
11. B.C. Chakraborty: *Rabindranath Tagore: Its Mind and Art* (New Delhi): Young India Publication, 1971.
12. Poul S.K.: *The Complete Poems of Rabindranath Tgore's Gitanjali: Text and Critical Evaluation*, Published by SARUP & SONS, New Delhi, 2006.